THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*"—ST. JOHN 10: 11, 12.

No. 30. Vol. LXII. Thursday, July 26, 1900. Price One Penny.

AUTHORITY NOW THE NEED.

SOME recent utterances of Rev. R. Heber Newton, rector of All Souls' church, New York, and quoted by the *Literary Digest*, deserve to become widely known and well considered.

Speaking of the need by the present generation of a reformation, as revolutionary as that of the sixteenth century, he calls attention to the fact that in the primitive Church, Jesus was the final authority in all matters of faith and practice. "The Master taught us" was the all-sufficient reply to questions that might arise.

But with the lapse of time the evidence as to what the Master taught became less strong. It had to be taken third or fourth hand, with such spurious additions as were caused by its passage through different channels. Then the need of some other reliable authority was felt, and the church was appealed to as the infallible interpreter of doctrine and ethics. "What does the church teach?" became the test when the Master could no more be heard.

But with the Reformation the final source of authority was again changed. The Bible was appealed to against the church. Before this court every opinion was tried. Philosophy, science and art were viewed in the alleged light of the Bible. The world had accepted an entirely new authority on questions of faith and conduct. There was much comfort in this as long as men could receive it, but the tyranny exercised in the name of the Bible has been as intolerant and intolerable as that claimed by the so-called Church. Protestant countries are stained with the blood of martyrs, just as are those under the Roman purple. The difference is not great.

But, according to Rev. Newton, a new era is breaking. The world is looking for some new authority, greater than that of the church and of the Bible. He says:

"Our age sees an era closely paralleling the period in which Christianity arose and the period in which Protestantism broke from the great Catholic church. Again man's mind is teeming with new, fresh thought. Novel knowledges are streaming in upon him from every side. The whole horizon of his outlook has changed. His mind is yeasting with new ideas. The old experience renews itself—a vast growth from the soul of man, alike of good and of evil, demanding once more an authority capable of sifting the true from the false, and of deciding between the right and the wrong. Never was authority more needed than to-day—provided it be the right sort of authority. Never was authority more craved than to-day—so that it be an authority to which man's mind and conscience can cheerfully bow."

"Never was authority more needed than to-day," is the outcry of a good many honest souls who are perishing in a "Christian" world that offers stones for bread and reptiles for fish. But what will that authority be? The so-called churches have failed; unenlightened human reason has failed, and the Bible is about to be set aside by modern criticism. Where, then, is there any authority in matters of eternal importance? The reverend gentleman quoted, points to the Divine reason, the Logos, as such authority. He says:

"There need be nothing surprising to the conservative Christian in thus accepting reason as the ultimate court of appeal in religion. What is the fundamental doctrine of the Christian Church if it be not the doctrine of that divine Logos, or Reason, immanent in the universe, indwelling man; the light of his intelligence, his affections and his conscience; the light which lighteth every man that cometh into the world—the very light of God Himself. We are bowing not to the human reason alone, but to the divine Reason of which it is the expression. And so we return, in the cycle of the church's story, to the primitive authority, in another and a deeper sense—the authority of the Master Himself. That was not the authority of one man over against the other men: it was the authority of one man speaking from the common nature of all men, as all together were the sons of 'my Father and your Father,' 'my God and your God.' The authority of Jesus was not the authority of a being sent down from the skies: it was the authority of humanity itself, finding a voice in the individual man who brought the spiritual conscience to the full, and so became Himself a revelation of the indwelling Logos, or Reason, of God."

Readers cannot fail to notice the acknowledgment here given to one of the fundamental doctrines of what is known as "Mormonism." The proclamation was made by God, through Joseph the Prophet, that Christendom had gone astray, and that there was no way back to light and truth except through the divine revelations. It was stated, through the Prophet, that the divine authority had been taken away from the earth, but that it was about to be restored again. It was restored. God spoke, and conferred authority upon His servants. For this they were imprisoned, mobbed, driven and killed. Now eminent divines and teachers openly corroborate the testimony of the "Mormon" Elders. Is not this one of the signs of the times?

But if the learned gentleman intends to make human reason, however

enlightened, the authority in matters of religion, he merely shifts the ground of uncertainty and doubt on which the Bible-worshipers stand. Without the light of the Lord, man's reason is a poor and unstable guide in spiritual things. Is it not true that, as Paul declared, "The things of God knoweth no man but the Spirit of God?" And again: "No man can say that Jesus is the Lord but by the Holy Ghost."

To settle disputes, to decide differences, there must be an acknowledged final authority. It must be vested in some person or body of persons forming "the end of controversy." No book can take the place of that power. Nor can it be found in human beings whose reason may lead them to diverse conclusions. Even the earthly head of the Church, though clothed with the mantle of right to decide, must have the spirit of revelation or he would not be adequate to the task.

Rev. Newton is correct in saying the world needs divine authority and inspiration. We add, the Lord, in His infinite mercy, has foreseen this need, and established that authority. It has been given again to man, just as in the days of Moses, Ezra, John the Baptist, and the Son of God Himself. For the Father and the Son have spoken in this dispensation. They have given to man the authority to act in the name of the Deity. They have again stretched out their arm in power to bring salvation to the human race—salvation temporal and eternal. If it is offered in the system commonly called "Mormonism," let no one take offence, for was not, before this, salvation proclaimed through the Cross? Was it not offered in a system which appeared offensive to Jewish theologians, and foolishness to pagan philosophers? If "Mormonism" offers from God that which mankind need, let it be accepted in humility with songs of everlasting joy.—*Deseret News.*

SIGNS OF THE TIMES.

THE Bishop of Liverpool preached in the Cathedral lately in connection with the bi-centenary of the society for the Propagation of the Gospel, His Lordship said that those myriads and myriads of heathens who had never yet heard the name of Jesus Christ were very dear to God. He founded His Church 1900 years ago, that it might carry on the Redeemer's work, and make Christ, His person, work, and teaching, known to the very ends of the earth. The Church had loitered by the way, and at the end of the nineteenth century they had to confess with shame that the greater part of His creation had never yet heard the name of Jesus Christ. But now the spirit of God was working in the Church; now from the Primate downwards the Church was shaking off her lethargy and was awaking from her sleep. She had been rambling and steeped in controversy, while souls had been perishing; but now, by the help of God, she would close her ranks and send out her brightest and best to carry out her Lord's commands and preach the Gospel to every creature.—*Liverpool Post.*

AT a late meeting in Portmadoc of the Welsh Congregational Union,

Mr. William Williams (London) presided, and in his opening address he spoke of the tendency of the young people in Wales to go up to London—a tendency on the increase. They seemed to flock to London in their hundreds, and how to look after them had become a serious thing. The ages of the new-comers varied from fifteen to twenty-five years—the most dangerous time in their history. He most seriously pressed upon all the Welsh Churches the duty of caring for the multitude of young people who left Wales for the metropolis by giving to them letters of recommendation or by sending up to the London about them.—*Ibid*

AT another meeting of the same organization Mr. Richard Dunlop then moved the following resolution:—"That the members of this league desire to impress their firm adhesion to the doctrine of the Church of England in regard to the ordinance of the Lord's Supper as expressed in the Prayer Book and articles of the Church, and deplore the recent declaration of the English Church Union in favor of what is practically transubstantiation."

Mr. Heaton Smith seconded, and the resolution was adopted.

Mr. Rigby (Manchester) afterwards proposed the second resolution, as under:—"They are also of opinion that *where any doubt exists as to the meaning of the Church's formularies, these should be interpreted by an impartial judicial authority*, as the surest guarantee of the preservation of the existing relations between Church and State."

Alderman Salvidge, in seconding, spoke in favor of *an independent judicial authority as against an ecclesiastical authority for the settlement of disputed questions in the Church.—Ibid.*

THE Holy Synod of Russia has issued a secret ukase excommunicating Count Tolstoi on account of his novel, "The Resurrection." It declares that the Count has shown himself clearly and plainly to be the enemy of the Orthodox Church. The one God in three persons he does not acknowledge. The Second person of the Trinity God's Son, he called a simple human being. He distorts the sacred text of the Gospel, finds fault with the Holy Church, calling it a human arrangement, condemns the hierarchy of the Church, and derides the Holy Sacrament and usages of the Holy Orthodox Church. Thus the celebration of Mass for the soul of Count Leo Tolstoi in case he dies without repentance and without reconciling himself is forbidden.—*Daily News.*

THERE is a block of buildings in New York—"by no means the worst block in the city"—made up of thirty-nine tenement houses, containing 605 different apartments, inhabited by 2,781 persons, of whom 605 are children under five years of age. There is not a bath in the entire block, and only forty apartments are supplied with hot water, and water-closets are used in common. There are 441 dark rooms, having no ventilation to the outer air, and no light or air except that driven from other rooms. There are 635 rooms that get their sole light and air from dark, narrow "air shafts." There are also ten "rear tenements," and—in English money—

the annual rent for living in this appalling "block" of the richest city in America totals up £12,800.—*Journal of Economics.*

THIS Grand Lodge of the Royal Orange Institution of England, hereby enters its solemn protest against the following clauses in prayers issued by the authority of the Privy Council for our soldiers in South Africa, and through the hands of the two Archbishops, viz.:—'For all those who have fallen in the true faith of Thy Holy Name that they may enter into the rest,' &c., this Grand Lodge pronounces the words 'may enter' as opposed to the teaching of the Bible and the Book of Common Prayer.—*Post.*

FOR some time past there has been a great exodus of Jews from Roumania. It is estimated that about 16,000 Roumanians have left the country and settled in Canada. Arrangements are being made for the purpose of sending out to Canada 15,000 more, owing to the persecution and intolerance to which they were subjected in the country. Lately about 175 Roumanians embarked on a tender at the Princes Landing-stage for the Elder Dempster liner *Lake Superior*, outward bound for Canada. They traveled to Liverpool under the auspices of the Alliance Israelite, of Paris, and came by way of Rotterdam and London. They appeared to be a very intelligent and well-conducted people, and included among their numbers authors, artists, architects, mechanics, engravers, dealers, tinsmiths, goldsmiths, bootmakers, tailors and agriculturists.—*Ex.*

ITALY'S mountains are in a fair way of being decorated should one of the ideas now entertained of commemorating this "Holy Year" be carried out. It is the intention of a special committee just formed to erect nineteen statues, one for each century since the birth of Christ, on high mountain peaks in different parts of the Peninsula. The statues will all be colossal figures of the Redeemer in gilded cast-iron, to be illuminated at night. The marble pedestals will bear inscriptions setting forth the purpose of the statues. It is proposed to have three overlooking the frontier of France, three overlooking Switzerland, three on the Austrian frontier, one above the village of Poretta, in the Apennines between Bologna and Florence, one on Mount Soratte, the highest peak near Rome, celebrated through the description of a sunrise seen from there by Horace; another on the Gran Sasso d'Italia (great stone of Italy) in the centre of the abruzzi, whence can be seen the three seas surrounding the Peninsula; and another on Mount Altino near Gaeta, Naples and Salerno. Three will be raised in the extreme south, one among the hills of Calabria in the "toe," another in the "heel," and the third in the "instep" of the "boot"; two in Sicily and one in Sardinia.—*Pall Mall Gazette.*

"OBSERVATIONS IN UTAH."

THE Wilkes-Barre (Penn.) Times of late date has the following defence of the "Mormon" people which, coming from a non-"Mormon" source and

over the writer's own signature, is particularly gratifying and worthy of reproduction:—

"The *Times* is requested to print the following from the pen of Mrs. Henry Rose, who is a former resident of Kingston, but has made her home in the west. She was before marriage Miss Edith Lewis of Plymouth, a daughter of David Lewis, and she is here now on a visit to relatives:

"To the Editor of the *Times*:

"Since leaving my home in the west I have been asked by many people regarding the 'Mormons,' as I came from their midst, and take this means of informing your readers of my impressions as to this people after associating with them for many years. I was surprised at the strange ideas entertained by intelligent people regarding this peculiar sect. I could not account for the prejudice existing until I learned of the source of the information sent broadcast. I have lived in Salt Lake City, Park City and Rock Springs, Wyoming, and have visited sections almost entirely 'Mormon,' yet in all the years of my mingling with them, never have I found anything upon which to base such uncalled for stories as I hear in the east. It really seems surprising that the people who say they are in the service of the Master should wilfully invent the absurd nonsense that is given to the public here as facts relative to 'Mormons.'

"Mistakes may have been made in the past, by this misjudged people, but if we examine a system results should be looked for rather than beginnings. I do not write in defence of 'Mormonism,' as I am not a member of their church, but simply state facts as I know them.

"Their teachings are consistent with Bible doctrine as they adhere closely to the instructions of Christ. The Book of Mormon and other church works, do not differ in teachings from the Bible.

"In their homes will be found peace and love as "Mormonism" embraces all principles of harmony. The oft-repeated stories of the degradation of the women are false; no people on earth present a more contented, hopeful, praying individual than the 'Mormon' mother. It is her greatest ambition that her children be taught pure principles and lead holy God-fearing lives, worthy of emulation. There is an absence of many evils found here, in the 'Mormon' settlement.

"The youths are taught to become self-supporting and not dependent upon others. They branch out into the surrounding districts and acquire homes of their own. It is estimated that 90 per cent. own their own homes, yet they are termed indolent. A person has but to look over the beautiful valleys teeming with industry and prosperity to be convinced of the results of a united people. The tourist is pleased to notice the regularity that characterizes the building of towns and cities. The irrigation system marks the ingenuity with which these sturdy poineers were blessed. Nowhere can be found the ignorance that is supposed to exist. Schools of eighth grade are flourishing everywhere.

"We honor the Pilgrim fathers for their great work, why not honor the 'Mormons' for opening up the avenues of industry in the west. Both people were driven for the same cause: Their religion has paved the way for future openings.

"Mormons are tolerant to other religions, they court investigation, and grant courtesies to others which, I am sorry to say, are not received by their elders, especially in this section. The 'Mormon' creed is 'Mind your own business,' and if their opposers would teach the Gospel of peace and remember the above creed they would better deserve the name of Christian.

"Mormon" teachings are elevating, and come nearer the mark of bringing about a united people than any other system I am conversant with. Many persons think 'Mormonism' means polygamy, which is wrong, as that doctrine is not taught or practised now.

"The claims made by this people are great, and if true affect every individual. It is our duty to solve the problem, but not by force, as has been done in the past. We should exercise charity, patience and love instead of hatred. "Mormons" are very sincere in their worship, showing a broad-mindedness hard to equal.

"The question as to whether Joseph Smith received the manifestions he claims, deserves the attention of all. It has not been solved as yet and never will be if the methods pursued in the past be followed. 'Mormonism' is growing faster than any other denomination. There seems to be a superhuman force behind it that causes it to advance in the face of stern opposition. Let us exercise our American privileges of hearing both sides before condemning. Be not deceived by the invented falsehoods afloat which have been instigated through envy and jealousy.

UTAH ITEMS.

Utah has over four million sheep.

Work has begun on a handsome new brick school house at Thistle.

The contract has been let for a $13,000 school house at Fairview, work to be finished by January 1st prox.

Last year there was shipped from Deseret thirty-five cars of lucern seed, grown on what was but a few years ago desert land.

Over 1,500,000 pounds of wool will be shipped by one firm from Brigham City this season, over 1,000,000 pounds has already been shipped.

A large, handsome new building has been promised for the Young Men's Christian Association of Salt Lake City by a wealthy Utah mining man.

It is rumored the Rio Grande Western will build an electric power house and operate all of its extensive plant at Salt Lake City by that modern force.

An up-to-date summer resort is being established on the lake near American Fork. Bath rooms, base ball grounds, bicycle tracks, dancing pavilion, etc.

The Old Folks' Excursion this season was to the Lagoon, by the courtesy of the proprietor; near a thousand were present over seventy years of age, who with many prominent visitors, aided by the regular committee, had a rare "old" time.

The Latter-day Saints' college building is now under way. The first building to be erected, the business college, is to be one of a series, to be built on three sides of the 20 by 20 rods facing the northeast corner of the Temple block. The west front, on Main street, will be free from buildings, which will finally form a semi-circle on the north, the east and the south. It is supposed that the entire College will open in the new building this fall. Every effort is being made to hasten the work for that purpose. The site is an ideal one, in the very heart of the city and yet in a quiet spot, with a street on every side.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 26, 1900.

AMONG THE CONFERENCES.

As the brethren and Saints are aware, every Conference in the British Mission has now been visited in rotation, as intended. Observations have been taken, and it has been the desire of the visiting Presidency that a fair and full understanding of conditions should be the result of their travel. To be sure no visit has been lengthy, circumstances would not admit of that, but we have congratulated ourselves, and we can congratulate the Presidents of Conferences, the Traveling Ministry and the Saints, that they are as abundantly blessed as we have found them to be.

The spirit of union, the love of the Gospel, the love of missionary work, is, to say the least of it, almost without exception. Where the brethren have concluded that a change was desirable, change has been made, where a spirit of unrest was exhibited that has been allayed, where there has been a discouraged one patience and perseverance was suggested, and the result has proved the wisdom of that counsel, where any of the brethren have felt the burthen of a mission onerous, here and there one for this cause has been honorably released, and it is remarkable how little, all things considered, censure has been needed. Probably no better set of men were ever congregated in one mission than we have found in this.

The brethren have been indefatigable in effort, the combined statistics of house-to-house tracting, of personal conversation are amazing. Some have done this under great drawbacks, for instance, in places where no room for meeting could apparently be had. Our brethren had our sympathy under untoward conditions, for we have felt as if they were entitled to blessing. In other places they had a room but no visitors, and this was galling to the spirit, and the query as to how the people should be "compelled to come in" is as yet unsettled. In other places rooms could be and have been had, but bigotry, prejudice and ignorance have operated on landlords to the detriment of the cause of God. In some few cases brethren have had "that fear of man which bringeth a snare," before their eyes, because of their incapacity or inability to sing, teach or preach. Several such have been admonished in the words of the prophet, "Open thy mouth wide and I will fill it," and faith has broken the spell of self-abasement, and they have delivered the message as ordained of God!

The general feeling is, however, one of unalloyed satisfaction, for out of decided union and abiding love for the work and for each other, testimony has come like the early rain upon the grass, and hosts have expressed

themselves that missionary life was the richest in experiences and the grandest in results, whether of friends, converts, or of personal education. Some who have been called home by circumstances have returned with great regret, and others who had fully filled their expected time would have been glad of a more lengthy continuance in the ministry of God.

The brethren are congratulated, and our faith now is that the summer season may be worthily and faithfully occupied in earnest work; the time is short, the days of calamity are at the very door, and when release comes the faithful man will carry home with him that desirable assurance that he hath "done what he could."

That once experiment of adding to the working forces of the missionary field the sympathetic efforts of young lady missionaries has been quite a success. Since the time that Sisters Brimhall and Knight (who have both had honorable release) first arrived, that gap or line of action which they filled has seemed to increase both in importance and in magnitude. The facts that they were here, that they could defend the Gospel, that they could vindicate, in positions unreachable by the brethren, the character of the sisterhood at home, has been potent everywhere for good, and with more of them, no doubt they could enter upon a vast field of usefulness in the Conferences, as well as among the outside stranger world. The labors of those already departed, of Sisters Chipman and Booth in the Scottish, and of Sisters Holbrook and Sargeant in the London Conference, also Sisters Lydia Alder, Campbell, Frame, Park and Parrish elsewhere, to say nothing of the visiting sisters like Daynes, Jenkins, Day, Widtsoe, McClellan, Ash, Thomas and several others who, having been grand in example and fearless in testimony, have strengthened the brethren, removed mountains of prejudice, disarmed suspicion and carried an influence for good where men might have "labored in vain, and spent their strength for naught." Our feelings from experience are in their favor, our prayers are for an increase of such as shall be faithful as those already mentioned have proved themselves to be.

There are, of course, some things that could be improved. Some Conference houses could and will be moved, some men-cooks and housekeepers could be dispensed with, some of the brethren could board in better places, some would find it profitable to room with strangers, some could lean less on the Saints, and others could exhibit more moral courage and faith in God without doing themselves any harm. A change in tracting, in street preaching, in meeting houses, in "fishing and hunting," would be of advantage perhaps, but we have no disposition to find fault, although, to our thought, there is a fitness in all things. We have the best religion, the best men and women to bear testimony to and preach it, and our singing, our services, our halls, our homes, our appearance and character should harmonize, as far as possible, with our toil and mission, and with the prize of our high calling which is ever in our view. In all things the British Mission is in good condition, but improvement is possible, and it is expected of both the Elders and the Saints that "no stone should be left unturned" by them and us in delivering this wonderful latter-day message, that the blood of this generation may not sully our garments, but that

every man and woman professing faith in God and Christ, in the Gospel and Priesthood, may be able to stand approved in "the great day of account."

N.

THE TWO SABBATHS.

WHATEVER other holidays may be celebrated in Utah (and they are many) none will ever exceed the two which come respectively on the fourth and twenty-fourth of July. They are the undeniable Sabbaths of the whole people, whether appreciated fully or otherwise. The great charter of liberty belongs to the one, while its possible realization was only made perfect through the sacrifices of the Pioneers. In the economy of God they are the indissoluble twin Sabbaths of a mighty people whose descendants will honor more and more as the years roll by, the sacrifices which were required to secure the two which compliment each other. At this distance away from the surroundings and arrangements for celebration, we may not appear so fervid in our patriotism or gratitude, but embedded in our very constitution is the love of religious freedom and tolerance, and for the pioneers, many of whom we have gloried in knowing. Our hearts bound as thought recurs to and comprehends their undying work. Many of them have gone to their reward, but even that great and satisfactory as it may be to them, will be supplemented by the reverential plaudits of millions in this life, and yet more intelligently in the life to come! Pioneers of liberty, pioneers of Utah, fame hath no loftier or more prominent niche in the great superstructure of progress and eternal life, than that which you shall fill for ever and ever.

N.

ELDER A. WOOTTON, who has been acting editor of the *Star* for the past two years, having been honorably released, retires from that responsible position with the goodwill of all his associates at "42." His genial companionship and ready response to every call has been all that could be desired. The readers of the *Star* will miss his solid, unpretentious articles and work. Throughout the British mission there will be only blessing, and the hope that he will be as successful in all future life as in the position he has just vacated.

Elder Wootton will sail from Liverpool westward on the s.s. *New England*, August 2nd. We wish him a pleasant trip, and a grandly welcome reception at his home in Midway, Wasatch Co., Utah.

THE *Northern Echo*, Darlington, gives place to an interesting interview had with Elders Rigby and Snell, who are laboring in that thrifty town. It is pleasant to have the privilege of self-representation in this land where prejudice is so general, and opportunities of explanation or reply so far apart.

The same paper had a while ago a notice of lecture delivered by President F. A. Mitchell, which had the same unmistakable brand of fair play.

THE *Accrington Advertiser* also has our thanks for admitting personal contribution, and more for that courtesy which admits to its columns local objections to the un-English opposition to the Elders who are in that town and neighborhood. Although to follow the irrelavant ignorance of an opponent is in no sense dignified, yet to aid the honest seeker after right this is done from time to time. Truth is not the object of the "blatherskite," but self-flattery, and no self-respecting Elder feels under obligation save to the honest seeker after Truth for its own intrinsic worth. We thank the *Advertiser* earnestly for its liberality.

RELEASES.—President Wm. J. Wale of the Welsh Conference has been honorably released to return home on the s.s. *Dominion*, sailing from Liverpool, August 9th. Elder D H. Goodyear of the Leeds Conference has been honorably released to return home on the same s.s., and same date.

Elder F. G. Bateman of the London Conference is honorably released to return home on the s.s. *New England*, August 2nd.

Elder Jos. W. Smith, after 6 months faithful and devoted service in the Liverpool office, has been honorably released to return home at his own pleasure after August 5th prox. Brother Smith expects to travel and visit awhile. We hope he will enjoy himself and return in safety.

APPOINTMENT.—Elder N. P. Aagard, now laboring in the Welsh Conference, is hereby appointed to preside over the same.

TRANSFERS.—Elder James Horsley is hereby transferred from the Sheffield to the Birmingham Conference.

Elder L. H. Carver is transferred from the Birmingham Conference to assist in the Liverpool office.

A TRUE HERO.—An "experienced miner," writing to the *Deseret News*, in regard to that fearful accident in Scofield, Utah, which shocked the world, had this to say regarding a young man whose departure from England had been noticed by the *Oldham Chronicle*, he being a resident and living in Ratcliffe Street, of that town. On reproducing the miner's statement it calls young Evans "A Oldham Hero," with compliments and editorial notice:—

"There is a young man from Salt Lake City, by the name of Joseph Evans, who went into the mine at 11:30 on Tuesday morning, May 1, the day of the explosion, and he worked till six o'clock carrying bodies out of No. 4. He helped to carry the first man out. The boy never seemed to tire, his young hands were willing to do anything. After coming out of the mine the first day at six o'clock, he began washing the terribly mangled bodies of the men he had helped to carry out. No woman could have a gentler hand than his. Knowing that the bodies were beyond feeling a more humane boy never was born.

"I got talking to him, and asked him how he could wash those mangled forms, some of them with half their heads blown off. He told me that before he saw the first man in the mine he was afraid of the dead, but

when he saw the first man something changed in him. I then asked him why he came to Scofield. He answered, 'Circumstances.' He said that he had only three things to live for: Religion, Hannah and mother.

"I can honestly say that he is faithful to humanity, and a good, true-hearted Mormon boy; and if this is Mormon principles, although I am a non-believer, there is something strange in the Mormon religion. It is my motto, give honor where honor is due. His near friends ought to be proud of him, more so Hannah and mother, because he is a true ministering angel indeed. I wish the boy was mine. He is 21 years of age."

Elder B. R. Birchall, writing from Oldham, also comments as follows:

"Would to God that the world at large could but understand the heroism which underlies the motives and desires of every Latter-day Saint in his work, in caring not only for the "dead and mangled bodies," but also for the welfare of the souls of the universal brotherhood of man."

ABSTRACT OF CORRESPONDENCE.

Elder Birchall gives us news items of the work in his locality (Oldham) as part of the Manchester Conference:

"We, a few weeks ago, opened up a new field in the town of Middleton, where the Elders are now located and laboring. A hall was procured, but through the influence of the Rector of the Parish Church we are not allowed to use the same any more, and our handful of Saints bade it good-bye as we held our last meeting in it on the 15th inst.; but, as usual, no sooner does "one door shut than another opens," for we commenced Sunday, 22nd, in a new and more commodious hall than the one we have been compelled to vacate. Sunday, the 15th inst., was "a Red Letter Day" for the town in the line of out-door meetings, for fully 500 assembled to listen to the testimony of Elder Argyle and myself as to the restoration of the Gospel, and the divine mission of Joseph Smith. Many were moved to tears as they listened to the treatment of the Prophet and his successors. Previous to our out-door meeting we had assembled together and prayed that God would bless us with the spirit of peace, and in answer to those prayers we had the utmost order, good preaching, good singing (thanks to the sisters who accompanied us) and everything was as though we were assembled in our great Tabernacle in Salt Lake City. Not one feeling of confusion was manifest, and at the close of the meeting, which lasted for near two hours, we announced the closing hymn, handing our hymn books to the by-standers, who sang with us that beautiful rousing song "Do what is right let the consequence follow." The comments and enquiries that followed the meeting would have filled a volume."

From a very interesting letter, written from Bielefeld, Germany, by President James L. McMurrin, we have pleasure in culling as follows:—

"Since my last to you we have held Conferences in Zurich and Bern, where we found the brethren happy and industrious, and the work prosperous, indeed, they have so many openings that they are appealing for more men, and are kept very busy filling appointments. The showing in

baptisms thus far, for this year, is excellent. President Cardon is a thoughtful, painstaking worker, and is looking carefully after the interests of the mission, and he is loyally supported by a band of active, faithful missionaries. Our meetings are well attended in every place. We have also had the last two Conferences of the German Mission at Stuttgart and Frankfort, with very gratifying results. I have found the brethren in Germany, almost without exception, thoroughly imbued with the spirit of their work. President Schulthess leads the way in humility and faith, always setting an example that is worthy of imitation, and the love and unity that prevails between him and his co-workers is evidence that they are baptized into one spirit. The baptisms in Germany for the past six months of this year are nearly double what they were for the first six months of last year."

By letter from President Schulthess of the German mission we are apprised that 84 baptisms had taken place in that Mission during the three months preceding July 1st. We are proud to hear of their well-earned and significant success.

By the monthly statistical report from Copenhagen we learn that 65 baptisms had taken place in Scandinavia during June just passed! Next!

President Nye of the California Mission writes to the *Deseret News*. We commend his words to the interested here:—

"Our Elders go upon the streets in all the large cities of the State in the evening about seven or eight o'clock and select some good corner, in the most populous part of the city. Standing out a little way from the curb-stone they commence by singing a hymn, and then engage in prayer. If they are good singers they will attract a good number of listeners, so that by the time the second hymn has closed, there will be from 50 to 100 gathered around them. Now comes the test, where the young and inexperienced Elder discovers how very insignificant he is, and what a weak instrument the Lord has chosen. I have seen their faces blanch, and noted the nervous twitching of their lips and cheeks, while they trembled from head to foot. But as they begin to speak the Spirit of God rests upon them, their voice becomes firm. An unseen power thrills them from head to foot; their hearts are full of joy and their countenances fairly beam with the love of God that fills their soul. Their words are the words of eternal life, and to the average listener, seem to be accompanied by a power not of man.

As the Elder warms to his subject, and becomes eloquent under the inspiration of the Spirit of the Almighty, the crowd increases, and often is held in rapt attention till the Elder closes, when, as I once heard a gentleman who, leaning forward in an attitude that plainly told of the absorbing interest he felt in the speech, exclaim, "Well! that is a wonderful sermon, for a boy." Out door speaking seems to be a severe trial to all the Elders at first, but as they become accustomed to it they invariably like it, and it makes the best speakers.

How we sit in a meeting at times and are painfully bored by a dis-in-

teresting and monotonous speaker. The proprieties forbid us rising and walking out, hence we sit and suffer. But not so upon the streets. The crowd will walk away, and the Elder who finds himself left, when he closes, and his companion steps forward to speak, and gathers a good congregation holding them with unabated interest to the end, begins to look to himself for the cause, and finds it.

The meetings upon the street are a source of great pleasure to the Elder who is filled with the spirit of his mission. He sees in it an opportunity through much practice to become an efficient speaker, and the Lord, knowing the effort that is required, does more abundantly bless all those who fearlessly prosecute this part of their labors.

The writer has had moments of joy while preaching upon the streets that has fully compensated for all he ever suffered for the Gospel's sake.

The street is the place to reach the people, thousands will stop and listen who would never be seen to enter a "Mormon" meeting house. Many of our best members heard the first sound of the Gospel on the street. Some word the Elder said, or Scriptural argument offered, has left a deep impression, coupled with the reading of the tract that is given away at the close of the meeting, and the person is often deeply moved upon to attend our meetings at the hall, he then becomes an investigator, and as the time rolls on is converted and offers himself for baptism."

THE SCOURGE OF GOD.

At this moment, from the banks of the Godavery to the waters of the Sutledj, all India is a desert. Sixty millions of people, as large a number as would twice fill England and Wales, are racked with the pangs of hunger; six millions of them would die to-morrow but for a handful of rice. How many more have passed away beyond the reach of human aid, no man can tell. In Central India the affliction is the deepest. The fields are void and barren, and without people. The cracked earth, burnt to a mahogany brown, shrieks for rain. Not a patch of green anywhere, not a blade of grass. The leaves of the trees, withered, frizzled, twisted, have fallen off the naked branches. In entire villages not a living creature can be seen, save, perhaps, an emaciated bullock breathing out its life in the company of a starving crow, that watches for its last gasp from an adjacent dung-heap. Half the population, those still able to walk or stand, have gone off to the relief camps; the other half have laid themselves down to die in silence in hovels and dark places.

The scenes in the camps are grim and tragic. From one thousand to five thousand are gathered together in different places—a multitude of skin and bones, and hollow glassy eyes. The flesh on any of them would not cover the body of an average English babe. Their emaciated faces bear an expression of abysmal despair, intensified a hundredfold by contrast with the look of intelligence and even of refinement in those not so far gone in starvation. Little children, who have come with their mothers into the camp, stand with large lustreless eyes, watching the hungry, mangy curs that, too, have followed in the wake of the population—and

they fight with the curs to snatch a half-eaten crust. The usual labor in the camp is breaking stones; the pay, an anna (penny) per day. A large heap, comprising a dozen big rocks, the largest half a hundredweight, is a man's allotted task; a lesser heap, a woman's; half a man's heap is a child's. And these stones have to be broken up so small as to make macadam roads.

A traveler was passing by the camp, a sturdy young Englishman. He noticed a man sitting before his unbroken heap, with arms thrown dejectedly over his knees. A few yards off was a girl of eight, ineffectually tapping a cobble-stone with a small mallet. The traveler took in the situation, and asked the man for his hammer. The half-starved creature's hands trembled weakly in merely raising the hammer, and the young Englishman, athlete though he was, essayed a dozen vigorous blows before he could split the rock. But he stayed an hour, and broke up the man's heap and the girl's.

And now a new terror was added to the sufferings of the multitude. So far they had water to drink; now the shallow wells, dug with spades and mattocks, had yielded up their last drop. The camp had no scientific apparatus for boring deep artesian wells. And the heat was terrific; 150 deg. in the sun. The sun was a ball of fire in a sky of copper. The thirsty multitude gazed upwards with lolling tongues, but saw not a rain-cloud anywhere.

Maddened with unutterable pain, they broke forth in search of water. In a body they deserted the camp. Hunger was bad; thirst a thousand times worse. Far across the fields they roamed in groups of tens and twenties. At last a cry of joy was heard; it came from a party making towards a clump of trees and low bushes. All within ear-shot rushed that way. In the center of the little jungle was a stagnant pool—the remains of last year's rains, protected from the fierce sun by the overhanging trees and tall bamboo reeds. But the water was a yellowish green, covered with a threefold layer of rotting leaves. It was all alive with living, creeping things, and buzzing with blue-winged flies. Into this the multitude cast themselves, and lapped up the water greedily with their tongues.

That night cholera broke out in the camp—"black cholera," that tortures its victims with untold agonies before releasing them by death. Its only mercy is that it is so short; sometimes three hours, at most six. That night the multitude laid themselves down by the roadside. Most of them were in bare loin-cloths; here and there one lay shrouded in a white sheet like a silent ghost. The heat was 110 in the shade, and this at night. The unwinking moon shone alike upon dead and dying. Darkness would have given a sense of coolness. Not a breath of wind stirred the dust-motes that hung in the air like painted spots against a painted sky. After a while the English doctor came. He felt a pulse here, examined a distended eyeball there, shook his head in silence, and passed on. Only a few received a dose from the black bottles his assistant carried. The others awaited their turn—some lying still in callous apathy, some struggling up with feverish eyes, to read their doom in the doctor's face.

Suddenly a low moan was heard in the palpitating stillness—from some